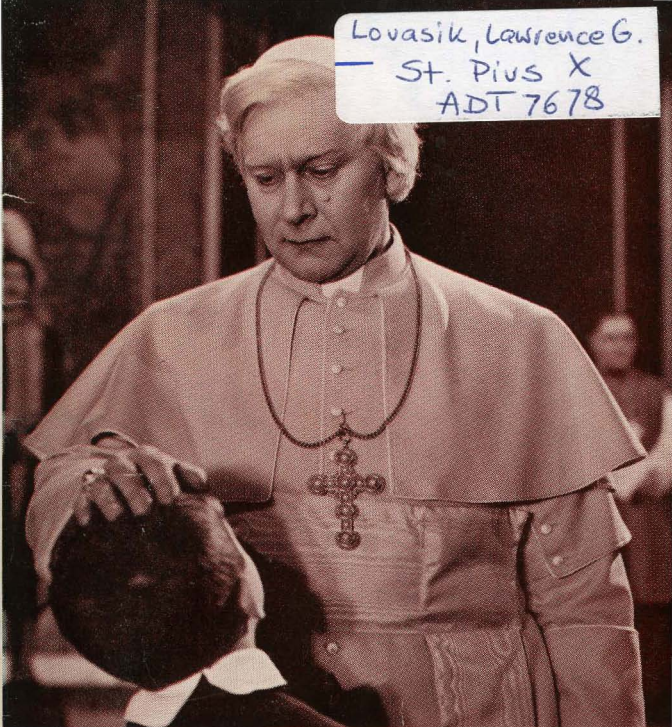


Lovasik, Lawrence G.

— St. Pius X

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# POPE ST. PIUS X

BY REV. LAWRENCE LOVASIK

Divine Word Missionary

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# Saint Pius X

LAWRENCE G. LOVASIK, S.V.D.

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## FOREWORD

Here is the story of the humble peasant boy, Giuseppe Sarto, who, by the grace of God, was destined to guide the Church through the turbulent years that preceded World War I. He reached out to the downtrodden and to the children of the world, made them feel more at home in the Church and brought the Church closer to their hearts. This Pope's child-like simplicity and depth of understanding endeared him to the people of all classes and conditions of life. Even during his lifetime they called him, "Il Santo"—The Saint. Numberless miracles and favors granted during his life and especially after his death, together with the urgent pleadings of devoted clients from every part of the world, have hastened the day of his canonization. On May 29, 1954, he was canonized by his illustrious successor Pope Pius XII.

May this brief message bring Saint Pius X into your life as a loving Father and devoted friend, and encourage you to seek his powerful intercession in your spiritual and temporal needs! I entrust these pages to Our Blessed Mother to whom Saint Pius X was so deeply devoted.

*Father Lawrence G. Lovasik, S.V.D.*

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# P A R T I

## HIS LIFE STORY

### Journey to the Priesthood

Riese is a small town near the center of Italy's Venetian plain. There Guiseppe (Joseph) Sarto was born on the 2nd of June, 1835. He was the son of a village cobbler and eldest of eight children. His parents were poor people, and found it difficult sometimes to make ends meet.

Little Beppo was remarkable both for his intelligence and for his restless activity. He loved jokes and games. He became an efficient server at Mass, and at the age of ten was appointed leader of the somewhat unruly band of boys who served in the village church.

About half a mile beyond the village of Riese stands a chapel dedicated to the Blessed Virgin. There little Beppo loved to go and pray, pouring out the joys and sorrows of his young heart at the feet of the Mother of Christ. Maybe she was the first to know his secret desire to consecrate his life to God. At eleven the boy made his First Communion in the Church of Riese. Perhaps it was the memory of his own longing that moved him in after years to shorten the time of preparation for Holy Communion for the children of the Catholic world.

Two priests of the parish, after observing the exemplary behavior of Beppo over a number of years decided to send him to the grammar school at Castel-

franco because they saw that he had the makings of a scholar, and perhaps also a vocation to the priesthood. Beppo got his first pair of "regular" shoes the day he started to school. I must save them," he thought. Although it was over four miles to Castelfranco, Beppo unlaced the shoes and carried them hung about his neck. Until cold weather came, he walked barefoot all the way to school.

Later on in high school Beppo stood first in all his classes. He loved to joke and play, but that did not interfere with his being very helpful to his parents at home. By that time he had made up his mind that he wanted to be a priest, but his family could not spare the money for his seminary education. Beppo and his mother prayed and prayed at the shrine of the Madonna near Riese. The village priest managed to get a scholarship for the boy. When Beppo was about to leave for the seminary at Padua the good priest also gave him a little expense money, which the people of Riese had collected.

The intelligence and good humor of Giuseppe, joined to the charm of manner that was his from childhood, soon made him a general favorite both with boys and teachers at the Padua seminary. "His mind is quick," wrote one of his teachers, "his will is strong and mature, while his industry is remarkable." He was first in all his classes. A willing submission to authority was characteristic of his life. "In order to command," he was wont to say, later on, as Pope, "it is necessary to have learned to obey."

During Giuseppe's second year at the seminary his father died, after only a few days of illness. The thought of the struggle which his mother was waging against poverty lay like a heavy weight upon the boy's heart, but not for worlds would his good mother have allowed him to give up the thought of his priestly career.

At the end of August, 1858, Giuseppe Sarto's seminary life was over. He was only twenty-three years old. As he knelt at the altar of the Castelfranco Cathedral to receive the sacred unction of Priesthood, it seemed to him as if earth had nothing more to give him. On the following day, the Feast of Our Lady of Sorrows, he sang his first Mass in the parish church of Riese. His good mother and the congregation kissed the hands of the young priest whom they had known and loved from childhood — hands that had touched for the first time the Body of the Lord.

### The Tireless Pastor

Giuseppe's first assignment was that of assistant to the pastor at Tombolo, a little town in the mountains. The parishioners were cattle drovers, simple and rough of speech. They soon learned to like Don Giuseppe Sarto; particularly the children. One minute they laughed heartily when he imitated their loud singing; the next minute they were like statues listening to his beautiful voice as he showed them how it should be done.

The ailing pastor of the parish looked upon Don Giuseppe as a son. He wrote to a friend: "The Bishop has sent me a

young man as curate, with orders that I should teach him the duties of a parish priest. However, he is so zealous, so full of common sense and other precious qualities that I could find much to learn from him. Some day he will wear the mitre — of that I am certain — and afterwards? Who knows?"

Don Sarto had the deepest insight into the ways in which people plot to fool themselves. He did not clothe his ideas in big words; but spoke with the simplicity and directness of a peasant. Being an ardent student of the Gospels, he made Jesus so real and lovable, that listeners could imagine the Lord walking about the streets of Tombolo. It was so evident that he spoke from the fulness of a soul, on fire with the love of God, that his enthusiasm was catching, and his sermons bore great fruit.

Don Sarto spent nine happy years in Tombolo, and was sad when he was made pastor of the large parish of Salzano, in May of 1867. He remained poor because he gave everything away, including most of his food. His frank simplicity, his understanding, sympathy, and zeal for the salvation of these people gained their hearts at once. He gave special attention to the instruction of children. "Most of the evil in the world," he would often say, "comes from a want of the knowledge of God and His truth."

During a cholera epidemic in 1873, the people of the district turned to Don Sarto. He had to function in turn as doctor,

priest, and friend. He seemed to be forever on the road. When urged by his doctor, his sister and friends to take a little rest, Don Sarto dismissed their pleas in a quiet voice: "You ask me to run away from the cholera and expose myself to the anger of God? I have my duties here, and here I stay."

With Don Giuseppe the service of Christ, in His poor, went hand in hand with the service of Christ in the Eucharist. He improved and decorated the church. He got together a voluntary choir of young men and boys and taught them to sing the stately Gregorian music that he loved for its devout and prayerful spirit. Even those who knew the stark poverty of his private life did not always understand how he obtained the means to carry out all the plans he had at heart. "God will provide," was the quiet answer always given by him to those who expressed fear that some undertaking of his might fail, for lack of funds.

### From Bishop to Cardinal

From Salzano Don Sarto was transferred to Treviso. On November 28, 1875, he was named Chancellor of the diocese and Canon of the Cathedral. Though many burdensome responsibilities now developed upon him, he took them all in his stride. He continued to teach as formerly, gladly taking catechism classes, and giving instructions in church music.

He was also made spiritual director of the seminary. His first conference was an object-lesson in humility. In this instruc-

tion he said, "You are expecting to find in me a man of profound learning and of wide experience in spiritual matters, a master in asceticism and doctrine. You will be disappointed, for I am none of these things, but only a poor country parish priest. However, as I am here by God's will — you must bear with me." Gentle and kind as he was when dealing with the weak and misguided ones he could be stern enough when that was necessary, and his reproofs were seldom forgotten. If any of the seminarians fell sick, he would nurse them with a mother's tenderness; and to those of them who were the sons of poor parents he gave material as well as moral help.

Pope Leo XIII had become informed regarding Don Sarto's wonderful work and, on November 10, 1884, made him Bishop of Mantua. The spirit in which Bishop Sarto took up his new work showed itself in his first pastoral letter to his flock, in which he said: "I shall spare myself neither care nor labor nor vigils for the salvation of souls. My hope is in Christ, who strengthens the weakest by His divine help; I can do all things in Him who strengthens me! His power is infinite; and if I lean on Him, His strength will be mine; His wisdom is infinite, and if I look to Him for counsel, I shall not be deceived; His goodness is infinite, and if my trust is in Him, I shall not be abandoned. Hope unites me to my God and Him to me. Although I know I am not sufficient for the burden, my strength is in Him. For the salvation of others I must

bear weariness, face dangers, suffer offences, confront storms, fight against evil. Christ is my Hope."

The state of the diocese was not good. Bishop Sarto at once began to remedy conditions. The seminary was his first concern. He taught theology, Canon Law, and Church music, and gave special attention to the spiritual training of the seminarians. He effected a spiritual transformation of the diocese by means of the spoken word, apostolic letters, and personal zeal. He revived catechetical instruction, not only for children but for adults, and ordered the establishment of the Confraternity of Christian Doctrine in every parish, as well as the founding of permanent catechetical schools. He required his priests to explain to the people a section of the catechism each Sunday. He would say, "By the catechism the soil is prepared for the seed of God."

In order that the episcopal visitation might not prove a burden for the country priests, he ordered that no preparations whatever were to be made for his reception. Instead, he begged that the people might gather in the churches for Holy Mass and Communion. "That is the greatest honor they can show me," he said: "that will be my greatest reward. I desire no useless pomp, but the salvation of souls."

### **Beppo Receives the Red Hat**

After nine years as Bishop of Mantua, Joseph Sarto was made a Cardinal by Pope Leo XIII on June 12, 1893, and was,



three days later, named Patriarch of Venice, with the warning that a refusal to accept would greatly grieve the Holy Father. The news was received with an outburst of joy throughout the Province of Venetia and the diocese of Mantua. After Bishop Sarto, at Rome, had become a member of the Sacred College of Cardinals, the Pope said to him: "We congratulate you, Our beloved son, who has so worthily guided the Church of Mantua as the good shepherd of the people." The wisdom and modesty of the new Cardinal, added to his singular charm of manner, won him many friends during his stay in Rome.

The Cardinal's first visit after his return from Rome, was to his mother's home at Riese. This time he rode in a fine carriage from Castelfranco to his hometown — a stretch of road over which, years before, he had trudged to school with a crust of bread in his pocket and his shoes slung over his shoulder. After Mass in the village church, Cardinal Sarto, wearing his scarlet cape, went to his mother's house and entering her room he stood beside her bed clad as he was in all the glory of the "sacred purple." His old mother wept with joy. But she shed tears of sorrow before night, when the time came for him to say farewell, and he clasped her frail figure in his strong arms. She was eighty years old. A few months later the sorrowful news of her death reached the Cardinal, now back at Mantua and busy with his episcopal duties.

At his first pontifical function in St.

Mark's Cathedral in Venice, the Cardinal turned to the people and said, "I should be ashamed to be the object of such honor, did I not know that it is offered, not to my poor person, but to Jesus Christ, whose representative I am, and in whose name I come among you. It is your wish to show me that you see in me your Bishop, your Father, and your Patriarch, and I am bound to love you in return. When Jesus Christ gave to St. Peter the charge of His sheep and lambs, He required of him three times the assurance of His love, thus giving him to understand that love is the greatest necessity for a pastor of souls. From this moment I gather you all into my heart; I love you with a strong and supernatural love, desiring only the good of your souls. For you are all my family — priests, citizens great and small, rich and poor. My heart and my love are yours, and from you I ask nothing but the same love in return. My only desire is that you should say of me, "Our Patriarch is a man of upright intention, one who holds high the banner of our Lord Jesus Christ, who seeks nothing but to defend the truth and to do good. And since God has raised me, a son of the people, to this high dignity, He will certainly give me the strength and the grace necessary for so great a mission. . . . I am ready to make any sacrifice for the salvation of souls."

These honors did not change Don Sarto's ways. He was still ready to give to the needy anything he possessed, even the stone from his bishop's ring. He per-

sonally answered the door-bell, and shined his own shoes.

The Eucharistic Congress, held in Venice in August, 1898, was planned for, organized and conducted at the Patriarch's behest, and he spared no pains nor expense to guarantee its complete success. He addressed the people in these words: "We, His true subjects, offer our homage to Christ the King; the intensity of our love shall be greater than the coldness of the world. We meet around the tabernacle where Jesus remains in our midst until the end of time; there faith springs up anew in our hearts, while the fire of His charity — the very fire that He came to cast upon the earth — diffuses itself within us. The object of this Eucharistic Congress is to make reparation to our Lord Jesus Christ for the insults offered to Him in the Blessed Sacrament; to pray that His thoughts may be in our minds, His charity in our institutions, His justice in our laws, His worship in our religion, His life in our lives."

Although unflinchingly firm in everything that concerned the faith and the rights of the Church, the frank courtesy of the Patriarch and his conciliating spirit kept him always on good terms with the Government. He would constantly repeat, "The restoration of society in Christ is the only cure for all the world's evils. No undertaking is good which is not rooted and founded in Christ."

Prince of the Church as he was, he was always ready to fulfill the duties of a simple parish priest. He would carry

Holy Communion to the sick, hear confessions, preach missions in the churches of the diocese, and visit the prisons, the hospitals, and the reformatories, addressing their inmates and comforting them in all their sorrows. Both saints and sinner found in him a kindly firmness and simple goodness which set them at their ease at once. All shyness and reserve gave way before his genial manner. The very sight of his face was a joyful experience. He studiously avoided any affection of holiness or austerity, which might repel or frighten the less perfect. During the ten years he spent among the Venetian people, he was loved by them as a father, friend and revered for his kindness and wisdom of speech.

### The Papal Election

The news of the death of Leo XIII, on July 20th, 1903, came as a crushing blow to the whole Catholic world. "Pray that God may send to His Church a Shepherd after His own heart," said Cardinal Sarto when he announced to his people at Venice the sad news of the Pope's death. How far he was, in his humility, from realizing how that prayer was to be answered. Not long before his death Leo XIII had said to an intimate friend, "If the Conclave chooses a Cardinal, not residing in Rome, it is Cardinal Sarto who will be elected."

When Cardinal Sarto set out for Rome, he got into his gondola to go to the station, and found the Grand Canal jammed with crowned gondolas. "Come back,

come back to us," the Venetians shouted all the way to the station. Cardinal Sarto's eyes were full of tears. He assured the people: "I promise to return, dead or alive."

"Take a return ticket, it will be cheaper," he said to his secretary. But the return ticket was destined not to be used. The train began to move, and from its window Cardinal Sarto looked on his beloved Venice for the last time. A Venetian lady who lived at Rome, having come to see him, expressed a polite wish that he would be the future Pope. Cardinal Sarto laughed. It is sufficient honor," he replied, "that God should make use of such as I to elect the Pope."

When, very soon after the opening of the conclave, Cardinal Sarto noticed the great number of votes in his favor, he begged the cardinals not to elect him. Many cardinals tried to persuade him to change his mind, but he said: "I am not worthy of the honor! I am incapable! Forget me! Besides, I promised to return to my people at Venice, dead or alive."

"It was that very adjuration, his grief, his profound humility and wisdom," said Cardinal Gibbons, "that made us think of him all the more; we learned to know him from his words as we could never know him by hearsay." The voting continued. In the evening of the second day Cardinal Sarto passed several hours in prayer before the Blessed Sacrament, exposed in the Pauline Chapel. On returning to his room he found several of his colleagues who had come to beg him

not to refuse the burden if God should require him to bear it. On the third day the votes for Cardinal Sarto went on increasing, until on the morning of the fourth day fifty out of the sixty-two were in his favor, eight more than the forty-two required for a valid election.

They asked him if he would accept, but he had already accepted in his heart. The sacrifice had been made at prayer in the silent hours of the night. "I accept," he said, with tears, "for I see in the manifestation of your wills the Will of God."

"What name will you take?" they asked him.

"Pius X," he replied.

The Pope-elect was escorted to the sacristy of the Sistine chapel. There he was invested with the white cassock and a scarlet cape, edged with fur. On his finger was placed the Fisherman's ring. The cardinals came forward in formal ranks and offered their homage to the new successor of St. Peter.

During the Pope's investiture, the final ballots had been burned in the little stove. This time no wet straw burned with them, and the puff of pure white smoke announced to the waiting throng in St. Peter's square that a new Pope had been elected. A tremendous, steady cheering resounded through the columns of St. Peter's.

When the ceremonies of the investiture were ended, pale and trembling, the new Pope returned to his room where he remained for a long time in prayer before

the Crucifix. At last he arose and, turning to his secretary with something of his old serenity said, "Come, it is the Will of God."

Suddenly the large window above the portico of St. Peter's was opened. Cardinal Macchia appeared in the opening, surrounded by officials of the conclave. In a loud voice he cried out, "I announce the joyful tidings that we have a Pope. He is the Most Eminent and Most Reverend Giuseppe Sarto, who has chosen the name of Pius the Tenth."

Immediately after his election, when leaving the balcony from which he had given his first blessing, Pius X expressed his wish to go and visit the Cardinal of Valencia, an old man of eighty years, lying sick in his room who had received the last Sacraments and was at the point of death. Arrived at the bedside, the Pope blessed the dying Cardinal and was surprised to see the latter sitting up on his bed, as if he had suddenly received a new lease of life. Three days later the man for whom the doctors had declared there was no hope was well enough to get up. He soon returned to Spain, cured, as he himself always declared, by the blessing of the Holy Father.

The news of the election was received with joy throughout Italy. Outside of that country Pius X was little known. "What kind of a Pope will he be?" was the question on many lips. The world had not long to wait for the answer. Two months had scarcely passed before the words of the New Pope's first Encyclical rang throughout the Catholic world.



"It behooves us not to tell with what tears and with what earnest prayers we have sought to thrust from us this appalling burden of the Pontifical office," he begins. "We could not be other than disturbed at being appointed the successor of one who, after having most wisely ruled the Church for well-nigh six-and-twenty years, showed such power of genius and so shone with the splendor of all the virtues that even his adversaries were constrained to admire him."

Going straight to the heart of the world's unrest, the new Pope, like a skillful physician, diagnosed the cause of the disease — "the falling away from and forsaking God, than which there is nothing more nearly allied to perdition."

"As, borne up by God's might, we set our hand to the work of withstanding this great evil, we proclaim that in bearing the Pontifical office this is our one purpose, *'to restore all things in Christ, so that Christ may be all in all.'*"

Beautiful words, which contain the teaching and the work of a lifetime spent in God's service. No empty ideal either, but the one that Giuseppe Sarto had set steadfastly before himself from the very day of his ordination to the priesthood, and to which he had devoted himself most strenuously ever since.

He continues, "By the help of God we will be nothing but the minister of God whose authority we bear. The cause of God is our cause to which we have determined to devote all our strength and our life itself. Therefore, if any ask of us a

motto to show the purpose of our mind, we shall ever give this one alone — '*to restore all things in Christ.*' To this, therefore, must we direct all our efforts, to bring the race of men under the dominion of Christ; when once this is done, it will have already returned to God Himself."

First and foremost, Pius X was a Shepherd of souls. One of the first actions of the new Pope was to order the distribution of four thousand pounds among the poor of Rome and half that amount among the poor of Venice. He could no longer go to his beloved poor, but the order was given that they should come to him. Sunday after Sunday they were gathered, parish by parish, in the courts of the Vatican to hear from the lips of the Pope himself a simple sermon on the Gospel of the day. "Love God, and lead good Christian lives," such was the burden of his teaching. But there was more teaching still in the warm welcome that awaited them and in the tender charity that shone forth in every word and movement of the Holy Father.

### The Aims of Pius X

Pius X was by predilection a man of the people. Though of humble peasant stock, he had enjoyed the benefit of a good education. At the seminary he had been a keen student of Sacred Scripture, and of the Fathers of the Church, and had gained a good grasp of philosophy and theology. Moreover, through his intimate contacts with all classes of men over a long period of years, he had acquired at

first hand an accurate and sympathetic knowledge of the human soul, and of the most effective means of influencing and guiding it towards its eternal goal.

It was then, with a firm and sure hand, that the new Pope traced out the program of his pontificate — the restoring of all things in Christ. He proceeded to point out not only the evils to be dealt with, but the means of dealing with them: — earnest prayer, the formation of a learned, zealous, and pious priesthood, religious instruction for the adult as well as for the child, wise efforts to better the condition of the poor and deal with the social question, the practice of Christian charity towards both friends and enemies, and the faithful keeping of the commandments of God, together with the frequent use of the Sacraments.

All his life Pope Pius X had been a strenuous worker. At sixty-eight he was still a vigorous man. He was in the habit of rising very early, so as to be able to spend an hour at his meditation and breviary, before Holy Mass, which he usually celebrated at 6 o'clock. After the time given to prayer came the day's work, carefully planned out so that not even a minute might be lost. He was practical, exact in all his undertakings, and required that others should be the same. A born organizer, the Pope soon acquainted himself thoroughly with all that concerned the administration of the government of the Church and set on foot several necessary reforms in the work of the different congregations. The Holy

Father appointed a commission to revise the Breviary and assembled a group of canonists to recodify the Canon Law.

In June, 1908, he issued an apostolic letter on the reorganization of the Curia and the revision of Canon Law. The commission appointed began a complete redistribution of the duties of the Congregations. Some new Congregations were formed to deal with current problems.

On November 22, 1903, the Pope issued a *Motu Proprio* or decree on sacred music. Its highlights were that church music must be holy, truly artistic, and universal. For the first time, a code of rules was written authoritatively for sacred music. The qualities that he insisted upon in church music were found in Gregorian chant. Modern music was not banned. Only *theatrical* modern music was forbidden. Instruction in sacred music was to be given in all seminaries as well as in city and country parishes. The aim of Pius X was that church music must be made subordinate to prayer and be an aid to worship.

In everything connected with the Liturgy — music, decorations, art and architecture — in every material thing, used in expressing the love of the human heart for God — the Pope wanted true beauty, purity and simplicity.

On April 15, 1905, the Pope issued the Encyclical *Acerbe nimis*, on the teaching of Christian Doctrine. His own experience of fifty years in catechetical teaching, and his eagerness to bring the message of Christ to those who did not know it,

went into the writing of this letter to mankind. From his earliest days in the priesthood the catechism had been to him of supreme importance. Once a very wealthy lady had asked him what she could do for the Church. His reply was immediate: "Teach the catechism."

In this Encyclical Pius X spoke of the religious indifference that prevailed, not only among the ignorant, but among the educated classes. The remedy was catechetical instruction for all. He insisted that the pastor of souls had the prime responsibility for instructing the faithful in the things of God. To aid priests in their catechetical ministry Pius X decreed that the Confraternity of Christian Doctrine should be established in all parishes. The purpose of the Confraternity was to train qualified teachers of religion, who would assist their priests in spreading the knowledge of divine truths.

On June 11, 1905, Pope Pius issued his pronouncement on *Catholic Action*, namely, the participation of the laity in the apostolic mission of the Church. He defined clearly the lines of Catholic social action. "Such," he says, "is the power of the truth and morality taught by Jesus Christ, that even the material well-being of individuals, of the family, and of human society receives from them support and protection." The Church has been throughout the ages the guardian and protector of Christian civilization. He points out the areas and means by which this Christian ideal is to be achieved: "To reinstate Jesus Christ in the family,

*the school and society; to re-establish the principle that human authority represents that of God; to take intimately to heart the interests of the people, especially those of the working classes; to endeavor to make public laws conformable to justice, to amend and suppress those that are not so; to defend and support the rights of God in everything, and the no less sacred rights of the Church." Pius X called upon the laity to aid him in putting all things in order under the leadership of Christ: "For it is not priests alone, but all the faithful without exception, who must concern themselves with the interests of God and souls, not of course according to their own views, but always under the direction and commands of the Bishops."*

The Pope wanted each Catholic to work for his neighbor's welfare according to his ability. That meant uniting to fight anti-Catholic influence. It was the duty of Catholics to spread the doctrine that all authority comes from God and that every legitimate ruler represents God. All Catholics must join in the social apostolate and take an active interest in the working people, especially the factory and agricultural workers, by helping them better their economic condition through just laws. The rights of God, of the Church and her people must be determined and upheld always by the Catholic social apostle. Pius X called upon the laity to "prepare themselves prudently and seriously for political life, in case they should be called to it." He

believed the time had come for Catholic citizens to bring Christian principles to bear upon political life.

Moreover, Pius X pointed out how this beautiful and noble program of restoring all things in Christ can be realized: "*To carry out this work in the right way we must have divine grace, and the apostle receives none unless he is united with Christ. Only when we have formed Jesus Christ within ourselves shall we more easily be able to give Him back to the family and to society.*"

### Gallicanism and Modernism

On December 9, 1905, the French Government passed the laws of separation of Church and State. It was the climax of a whole series of hostile acts on the part of the anti-clerical, atheistic French Government, directed against the Catholic Church. On February 11, 1906, Pius X denounced the *Law of Separation* in an Encyclical, which had a good effect on France. Loyal Catholics got behind their poverty-stricken and often homeless clergy and gave them both material and spiritual support. The clergy, with few exceptions, stood by the Holy Father. Thus Gallicanism, which aimed at subordinating the Church to the State, was effectively defeated.

On the last day of February, Pius X consecrated fourteen French priests as Bishops. They were to replace those who had obeyed the Government rather than the Church. As he sent these French Bishops back to their native land, his



parting words were, "I wish I could go with you and share your anxieties and sorrows, to be at your side and comfort you; but this cannot be. We shall meet each day at Mass before the Holy Tabernacle whence we get our strength and the sure means of victory."

To one group of delegates from France he remarked, "I hear a great deal about the goods of the Church but scarcely anything is said about the good of the Church." To another he said, "Once on a high mountain two adversaries found themselves face to face. One showed the other not bags of money but all the kingdoms of the world. He said, 'I will give you all of this if you will bow down before me.' The other refused. He still refuses. That is all." In August the Pope issued an Encyclical dealing with the Law of Separation. It banned the lay associations intended to handle Church property. There would be no compromise until the property rights of the Pope and the Bishops were guaranteed. There must be religious freedom for all. The Government answered with the second Law of Separation, whereby Church property became government property. Pius X had stood by the principle of the liberty of the Church. The material loss was very great. The spiritual gain was much greater.

The burden of Pius X became hard and tiring as persecution flared up also in Mexico and Portugal, so-called Catholic countries. The Father was unable to help his suffering children in a material way,

but he could and did protest strongly against the injustice of the terror prevailing in Portugal, Spain, and Mexico. He prayed and called on all his children to pray for peace in the lands where the torch of persecution was flaming against the Altar and the Church.

On September 8, 1907, Pius X issued his Encyclical *Pascendi* against Modernism. This encyclical closed a controversy that had disturbed the Church for many years. The cardinal teaching of Modernism was that sense perception only is the source of truth. It thus made religion nothing more than an interior experience, ruled by the emotions and the soul-needs of man. Therefore, dogmas would vary with the times. Finally it taught that the Church with her doctrines and moral teachings was not established by Christ, but was a gradual evolution of Christianity, dependent on historical circumstances. The Encyclical made it plain that the entire modernistic movement was an error that no Catholic could accept and still remain a Catholic. Though, at the time, the Pope was bitterly attacked, modernist leaders admitted that the movement was crushed. Today it is a mere memory in the history of the Church of Christ in its battle with the forces of error and evil.

### **Pius X and the Priesthood**

The first six years of his pontificate Pius X chiefly spent in work which concerned the priesthood and sacerdotal institutions. He had at heart the perfection and educa-

tion of the priesthood. According to Pius X, a noble and worthy priesthood was to be one of the means toward that restoring of all things in Christ "which was to heal the wounds of the world." "The priest is the representative of Christ on earth" he once said; "he must think the thoughts of Christ and speak His words. He must be tender as Christ was tender, pure and holy like his Lord; he must shine like a star in the world . . . In order that Christ may be formed in the faithful, He must first be formed in the priest." The priest must be able to win souls by his kindness and charity. "Such an example will have greater power to move hearts and gain them than words or dissertations, however sublime."

Pius X celebrated the golden jubilee of his priesthood in September, 1903. On that occasion he declared that the best gift his clergy could give him would be a renewal of charity and zeal in their priesthood. From the laity he asked prayers and Holy Communions, offered for his intention. Four hundred bishops and fifty thousand people attended the jubilee Mass which he celebrated, not as Pope, but as the priest he had become a half-century earlier. He walked slowly up St. Peter's great aisle without any papal ceremonial.

To commemorate his jubilee Pius X sent a special letter to the clergy throughout the world. He urged his fellow-priests to be true to their calling and to fulfill their ministry in deed as well as word. "Preach to the people true sermons and

not mere rhetoric, for the growth of disbelief in the world is largely due to ignorance of the teachings of Christ." Priests must develop and safeguard their own interior life, for piety and holiness are all-important. Prayer, meditation, and other spiritual exercises must occupy a prominent place in the priest's day. He states, "A holy priest makes holy people; a priest who is not holy is not only useless but harmful to the world."

### The Pope of the Eucharist

At the beginning of the nineteenth century the last remnants of Jansenism were still influencing Catholic teaching in many countries of Europe. The Jansenists laid down such strict regulations for frequent Communion that almost no one was considered worthy to receive often. Under their influence piety grew cold, and in many places the average rate of reception fell quickly to the minimum of once a year and less. Even learned Catholic teachers and writers disputed among themselves concerning the conditions under which the faithful might be permitted daily or weekly Communion.

This quarrel was settled once and for all when Pius X issued the famous *Decree on Frequent Communion* December 20, 1905. In this decree he repeated the official teaching of the Church in the Council of Trent, which had declared: "At every Mass the faithful who are present should receive Communion, not only spiritually, by way of internal affection, but sacramentally, by actual reception of the

Eucharist." The message of Pius X was clear and explicit: (1) "Frequent and daily Communion should be open to all the faithful of whatever rank and condition of life, so that no one who is in the state of grace and who approaches the Holy Table with a right and devout intention can be lawfully hindered therefrom.

(2) "A right intention is had by him who goes to Holy Communion, not out of routine or vain glory or human respect, but in order to please God or to be more closely united with Him by love, and to make use of this divine remedy for his weakness and faults.

(3) "Although it is more suitable that those who receive Holy Communion frequently or daily should be free from venial sins, especially from such as are fully wilful and from all attachment to them, nevertheless, it is sufficient that they be free from mortal sins, and resolved never more to commit mortal sin; and, if they have this sincere purpose, it is impossible that daily communicants should not gradually free themselves from even venial sins and from all attachment to them."

(4) Pius X advised worthy preparation and thanksgiving.

(5) And finally, if necessary, each one should ask his confessor's advice concerning frequent and daily Communion.

Pius X as Supreme Teacher in Christ's Church declared, in the fulness of his teaching authority, that the Holy Eucharist was not given us by our loving Savior as a reward for virtue, but as a power to

enable men to resist temptation, as a medicine to enable men to cleanse themselves of their daily faults. He made it clear that Holy Communion is the shortest and surest way to holiness of life and to heaven. "To approach the altar takes only a moment," he said, "and he who approaches tastes truly the delights of Paradise." Hence he declared that the true spirit of the Church is to emphasize daily Mass with Communion: "*All the faithful, married or single, young or old, even children from their first Communion are invited to go to Holy Communion frequently; yes, daily.*"

In August 1910, Pius X issued the *Decree on the Early Communion of Children*. Children should make their First Communion as soon as they reach the age of reason, about the sixth year. He declared, "The age of discretion is reached when a child knows the difference between the Bread which is the Eucharist and ordinary material bread; not full reason of course, but incipient reason suffices."

An English lady, who had a private audience with the Pope, brought her four-year-old son to receive his blessing. The child, perfectly at ease with the Holy Father, ran up to greet him smilingly. "How old is he?" asked the Pope.

"Four years old, Your Holiness, and I hope he will make his First Communion in a few years," was the reply.

The Pope looked earnestly into the child's clear eyes. "Whom do you receive in Holy Communion?" he asked.

"Jesus Christ," was the prompt answer.

"And who is Jesus Christ?"

"Jesus Christ is God," replied the little boy.

"Bring him to me tomorrow," said the Pope, turning to the mother, "and I will give him Holy Communion myself."

Pius X was never anything but simple and direct in his ways. He loved poverty. Underneath his white cassock he wore patched clothes. He loved to make jokes about himself. His humble spirit hated display since he had the art of making himself all things to all men, everyone who knew him and loved him. Gay and merry with the young, he was particularly at home with the throngs of children who came to see him. The genial and merry spirit that had been his of old, though overshadowed at first by the burden he had to bear, was by no means dead. He was especially pleased with the title "Pope of the Children," which some Romans gave him. Children treated him like a kindly father. On one occasion the Pope asked a question of a little boy. The child looked at the Holy Father with wide blue eyes. "Yes, Jesus!" he replied to the Pope's question. It was perhaps the greatest compliment the Pope ever received.

### **The Pope of the Suffering**

Pius X was most wonderfully tender and gentle with those in sorrow or suffering. During the cholera epidemic of 1873, as a young parish priest at Salzano, Don Giuseppe Sarto had been the comfort of



his people. Consoling the grief-stricken, nursing the sick, burying the dead, utterly disregarding his own safety, he had thought only of his suffering parishioners. This tender compassion for every kind of pain or sorrow was characteristic of him throughout his life. Not without reason was it said of him that he had "the greatest heart of any man alive." The very sight of suffering moved him even to tears; there was no trouble of body or soul in the world that failed to awaken his sympathy. The sufferers were comforted with kind words, and as far as possible with material help. An irresistible impulse seemed to drive the suffering to seek his presence to ask his prayers, and they seldom failed to find the consolation that they sought.

Perhaps it was his ardent desire to comfort all sufferers, coupled with his personal holiness that made the touch of his hand — or even his blessing — so strangely efficacious for healing. It is for Holy Church to decide on the genuineness of miracles, but the wonderful graces obtained through the prayers and the touch of "Il Santo" (the Saint) were the talk of Rome. Men and women who had seen the marvels with their own eyes bore witness to the facts. It was a usual thing at audiences for the people to ask for cures for themselves or others. One instance was that of a young girl suffering from a running sore that would not heal. She went on a pilgrimage to Rome, that the shadow of Peter's successor might fall upon her. She was one of an audience of

forty, and as the Pope passed by and spoke to her, she whispered to her mother, "I'm cured." When they returned to their hotel and the bandages were removed, it was plainly evident that a complete cure had been wrought.

Two nuns, ill with an incurable disease, came to Rome as pilgrims. Because of their condition they were granted a private audience. Pius X looked at them and said, "Why do you want to be cured?"

"To work for the glory of God a little while longer," was the answer.

The Pope placed his hand on their heads and said, "Have confidence, you will be well." Before leaving the Pope's presence, they were cured. The Holy Father asked them to say nothing about their cure. However, others were in the outer hall. They had seen two very sick nuns drag themselves into the audience-chamber and two evidently well women come out after seeing the Holy Father. The cab-driver who had brought them to the Vatican could not believe his eyes when he saw his two critically sick passengers approaching his cab with no sign of illness about them. It was impossible to keep such an incident secret.

At one public audience a father brought his little son who had been paralyzed from babyhood. The Holy Father took the child and held him in his arms while he talked to the other pilgrims. The child suddenly began to move in the Holy Father's arms, then jumped to the floor,

and began running around in the room. There was no doubting the cure.

Some cures took place in the Pope's presence, and others took place as a result of his prayers. A worker on the railway had a little two year old boy who lay dangerously ill of meningitis. The doctor, who had given up all hope, asked the priest to break the sad news to the young parents. They at once cried out "We will write to the Pope! We used to go to confession to him at Mantua when we were children. Though a Bishop, he used to hear the confessions of the poor." A simple and touching letter was written and posted to the Holy Father. He wrote several lines in reply, bidding the young couple to pray and hope. On the following day the child had completely recovered.

The cure of a Redemptoristine nun, suffering from acute cancer, through the application of a piece of stuff that had been worn by Pius X, was testified to by Cardinal Vivesy Tuto. In the same way, at the prayer of his wife, Don Rafael Merry del Val, the father of the Cardinal Secretary of State, was suddenly cured, though everyone else had given up hope and his death had been expected momentarily.

A French lady, dying of heart disease, who had denied the very existence of God, was not only cured by the Pope's blessing, but reconciled to the Church and again a fervent Catholic.

Senator del Giudice of Milan was seventy-one years old when he became

afflicted with a large gallstone which refused to dissolve in spite of all the remedies of famous doctors. He was about to undergo an operation, which, for one of his age, would have been extremely dangerous. The senator's wife wrote for a special blessing of Pius X for the senator. The blessing came in the form of a telegram. Senator del Giudice asked to confess his sins and receive Communion. Within three hours the gallstone had dissolved without difficulty, and the senator lived to the ripe old age of eighty-one.

A Brazilian Bishop, on his official visit, told the Pope that his mother was a leper and asked him to heal her.

"You ask me to heal her," the Pope said. "But I can do nothing — it is God who heals. Tell your mother to have faith and pray."

"I beg you, Holy Father, please repeat the words which Christ said to the leper in the Gospel: 'Volo, mundare! — I will, be thou made clean.'"

At the insistence of the Bishop the Pope spoke the words: "Volo, mundare!" Upon his return to Brazil the Bishop found his mother cured.

One famous cure that became widely known in Rome was the case of M. Dubois, the Belgian COUNSUL to the Vatican, who was suffering from a terrible eruption of boils that covered his entire body. The ambassador's wife, without asking for an audience, presented herself to the Holy Father. Before she had time to speak, the Pope gave her his blessing

and said, "Have faith, my daughter, your wish will be granted."

Mme. Dubois came back to the embassy and rushed to her husband. "You will be healed" she cried.

M. Dubois looked at her with a grave smile. "I was completely cured while you were gone this morning."

The Marquis Galeani of Turin in 1911 was suffering from progressive gangrene of the leg. His sister begged the Pope to say Mass for her brother. Pius offered the Mass and the Count was cured at that very hour.

Pius X made light of these happenings, and would dismiss them from conversation rapidly. If a cure was reported, the Pope would say, "I have nothing to do with it. It is the power of the Keys, not mine."

"I hear that you are a 'Santo' (a Saint) and work miracles," said a lady to Pius X one day, with more enthusiasm than tact.

"You have made a mistake in a consonant," replied the Pope, laughing; "it is a 'Sarto' that I am."

### The Pope of Peace

In the spring of 1913, Pius X was stricken with influenza. This was followed by an attack of bronchitis which weakened him very much. However, he made a complete recovery and resumed the holding of audiences, though his doctors kept urging him to rest. "You are only trying to make me waste time that belongs to the Church," he remarked.

"Think of our responsibility before the world," his physicians said.

"Think of mine before God, if I fail to take care of His Church," the Pope replied.

"I pity my successor," the Pope said to his Secretary of State, "for a great conflict is coming nearer and nearer. I shall not see it." It was the spring of 1914. In the consistory, held in May, he told the Cardinals: "The tragedy which is coming is one which I am powerless to prevent or even retard. I have the highest ministry of peace, and if I cannot protect the safety of so many young lives, who can and will?"

In the May consistory, Pius X created thirteen new Cardinals, four of them Americans. As the Pope entered the summer of his eightieth year, he had some success in bringing about peace between Church and State in Mexico.

Preparations were under way for a Eucharistic Congress to be held at Lourdes in July. The Pope's last pontifical brief dealt with the Congress. He wrote: "Never had Mary ceased to show that motherly love which she manifested so wonderfully until her last breath. It might indeed be said that her sole work was to lead all human beings to the love of Jesus and to zeal in His service. May the divine Author and Preserver of the Church look upon those of His flock, who are afflicted today with so many calamities. May He pour out the fire of His love and revive the half dead faith of those who now hardly retain the name of Christian."

Pius X began to show the strain he was under as the consequence of the evils afflicting the children of God. To those, like his Secretary of State, who were close to him, the Pope appeared worried and depressed. He foretold the coming of the first World War. "All this is nothing to what will happen in a few years time when war breaks out; I fear that in two years it will be upon us." He used his influence everywhere, but the war drew closer in spite of all he could do and the long hours he spent in prayer before the tombs of Sts. Peter and Paul. When the war came in August, he declared, "I would have given my life to prevent it."

Ultimatums were issued; tremendous armies went into motion. The ambassador of Emperor Francis Joseph of Austria and a group of military men came in full uniform to a formal audience with Pius X.

"Holy Father," he said, "thousands of Catholics will march in the armies of Austria and Germany. His Majesty, the Emperor of Austria, has asked you to bless his armies in the struggle."

Pius X grasped the arms of his throne; his knuckles shone white, and his cheeks turned red, as he exclaimed, "I bless peace, not war. But I shall bestow a blessing on all my sons alike in this forced march to suffering and death." And that was the way he dismissed them.

The Holy Father sent a brief message to his children throughout the world: "At this very moment when nearly the whole

of Europe is being dragged into a most terrible war . . . We, whose care is the life and welfare of so many citizens and peoples, cannot but be deeply moved, and Our heart wrung with the bitterest sorrow.

"In the midst of this universal confusion and peril, We feel and know that both fatherly love and Our apostolic ministry demand that We should, with all earnestness, turn the thoughts of Christendom to Him from whom comes all help, the Christ, the Prince of Peace, the all-powerful Mediator between God and man. We charge then the Catholics of the whole world to approach the throne of grace and mercy, each and all of them, so that the merciful God may, as it were, grow wearied with the prayers of His children. speedily remove the evil causes of war, and inspire the rulers of the nations with thoughts of peace and not of war."

Pius X had left his mark on the world perhaps more potently than any Pontiff of the last four centuries. That humble cry of sorrow, which broke from him when he deplored his impotence to check the madness of Europe, showed that he knew that those who reject the arbitration of Christ's Vicar and disregard the elementary principles of Christian justice will surely reap the bitter fruits of disobedience. He had done more than any predecessor of his since the days of that great schism, to reconcile by love those who disregarded authority. The secret of his power for good consisted in exactly



that which he would have been the last to recognize: the personal holiness and devotion of his own character.

### The Death of a Saint

On the Feast of the Assumption, the Pope said Mass and held audiences. The last group that enjoyed the privilege of visiting him, even as that which he had received on the occasion of the first audience, was composed of his "dear Americans." On the morning of the 19th he became seriously ill, and it was announced that he was dying. He quietly remarked, "May God's will be done; I think it is the end. Perhaps in His goodness He wishes to spare me the horrors Europe will undergo." Pneumonia now set in. Surrounded by a few Cardinals and members of his family, Pius X received the Last Sacraments. The bystanders heard him say, "I am in the hands of God. I resign myself completely." He answered the prayers for the dying, his voice growing weaker.

The hours of the afternoon wore on into the night. The Pope could not speak, but he recognized those who approached him, received the clasp of their hands with an answering pressure, raised his own to bless them, and from time to time made slowly on his brow and breast a long sign of the Cross. The great bell of St. Peter's boomed, notifying Rome that the Holy Father was dying. The churches of Rome began to fill with people raising their voices in prayer for the great White

Shepherd who was leaving the flock he loved so dearly.

At 1:15 on the morning of August 20th, in the profoundest peace and calm, the Holy Father passed away. His last words were: "*Together in one — all things in Christ.*" Grief over a world tragedy that he was helpless to avert brought death to the sorrowing heart of Pius X. The Pontiff's will was read. It began: "I was born poor, I lived poor, I die poor." It made a few simple bequests.

On August 22 the body of Pius X was buried in the crypt of St. Peter's as he had wished. At the request of the family the ceremonies were simple. A few candles gave a dim light to the great church. The procession started at the Chapel of the Blessed Sacrament and was met by Cardinal Merry del Val. As it made its way through the basilica, the Sistine choir sang Palestrina's *Miserere*. When it reached the tomb, the coffin was enclosed within a casket of lead. This was enclosed within an oaken coffin to which Cardinal Merry del Val affixed the seal of state. He then kissed the coffin and chanted the *Amen* to the *Miserere*. Silently everyone withdrew, mourning the passing of a saint.

Pius X lies, with so many other saintly Popes, near the tomb of St. Peter, the first great Bishop of Rome, who, like himself, was a man of humble birth and of great heart. Each devoted soul who comes to his tomb to pray reads its inscription:

## POPE PIUS X

Poor and humble of heart  
undaunted champion of the Catholic Faith  
zealous to restore all things in Christ  
crowned a holy life with a holy death  
20th of August, A.D. 1914

There the rich and powerful, as well as the poor and friendless, come to ask, through the intercession of "Il Santo," the Saint, for graces great and small, and they never ask in vain!

## Saint Pius X

In May, 1944, the triple coffin of Pius X was opened in the presence of the prelates composing the tribunal of the Apostolic Process of Beatification. The Pope, at his own express command, had not been embalmed; yet his body was found perfectly preserved.

Always there were heaped at the base of the tomb little wreaths and bouquets, fresh every morning. Calloused hands laid them there. There was nothing of glory about the crypt, but the faces of the pilgrims praying there had a sort of radiance while their eyes were turned on the stones of the vault that housed the body of Pius X.

Higher than the bouquets of flowers piled about the simple tomb were the growing sheaves of unsolicited testimony of Giuseppe Sarto's healing powers. The lame and the blind came forward to tell their stories. A workman with paralyzed arms, a young Irish girl, her neck and head covered with sores, a distinguished

German who had lost his sight, a blind infant in the arms of its mother — all these and many others had been cured instantly at the moment when the hand of Pius traced the cross of blessing above them during public audiences.

The cases of healing performed at a distance were more numerous and equally extraordinary. Sometimes the cures were brought about by the application of an article of clothing that had been worn by the Pope; in other cases, by the words or actions of the Pope.

From every corner of the world, shortly after the death of Pius X, a spontaneous flow of letters began to pour in upon his successors. They told the touching story of innumerable spiritual and temporal favors obtained through the intercession of Giuseppe Sarto, and they asked, with respect and love, for his canonization. The Pope's childlike simplicity and depth of understanding endeared him to people in all walks of life.

During his lifetime Pope Pius X was often spoken of as a saint. Immediately after his death the cause of his beatification was agitated. The progress of the cause toward canonization, which often takes centuries, in his case took only years. He was declared Venerable in 1950.

On the feast of Our Lady of Lourdes, February 11, 1951, Pope Pius XII ordered the reading and promulgation of the decrees approving the miracles, wrought through the intercession of Pope Pius X. Among the many miracles offered for

consideration, the two accepted by the Sacred Congregation of Rites are the cures of two nuns.

Sister Mary Francesca Deperras, a French nun, afflicted at 69 years of age with a bone cancer in the left thigh, was treated from September to November, 1928. Two doctors, convinced of the hopelessness of the case, gave up treatment. Then a relic of Pope Pius X was applied to the patient. Prayers were offered by her community. On December 7th of that year Sister Francesca was completely healthy, and all signs of the disease had disappeared. Eight years later two medical specialists, following an examination, attested to the permanence of the cure.

Sister Benedetta, an Italian nun, was afflicted with a malignant abdominal tumor in September, 1936. She refused the aid of surgery. On February 24, 1938, the Sisters applied a relic of Pope Pius X to the sufferer accompanied by fervent prayers. During the nights of February 26th and 27th Sister Benedetta rested comfortably. The following morning she went to chapel and remained on her knees in prayer for forty-five minutes. After that she resumed her regular duties as portress. In November, 1945, and again in 1950 a medical examination by skilled doctors confirmed the completeness of the cure.

In June, 1951, just thirty-seven years after the death of Pius X, pilgrims of the world journeyed to Rome. The process of inquiry was over. Every small act of the Pope's life had been sifted and

weighed. Volumes of testimony had been slowly assembled, after the formal process of beatification was begun in 1923. Giuseppe Sarto was beatified on June 8, 1951. A great cry of triumph echoed throughout St. Peter's when the Archpriest of St. Peter's unveiled the silver and crystal urn in which the uncorrupted body of Pius X had been placed. The lowly son of Riese, who had asked nothing for himself and given all, had walked into the immortality of those who are raised to the altars of the Church. The last Pope to be beatified was Pius V, in 1672. Forty years later he was canonized as Saint Pius V.

On May 29, 1954, amid the jubilation of the whole Catholic world, Pius X was canonized by Pope Pius XII. Now he is to be invoked as a saint not for all the things he accomplished, but because he lived Christ's teaching to a heroic degree and because his virtues are to be imitated. Numberless miracles and favors granted through his prayers attest to the world the sanctity of his life and the power of his intercession at the throne of God.

## PART II

### VARIOUS PRAYERS

#### For One's Family

Saint Pius, loving Shepherd of the flock of Christ and zealous defender of the Christian family, to your fatherly protection I commend our family, our household and all that belongs to us. We entrust all to your love and keeping. Through your prayers, fill our home with the blessings that filled the holy home of Nazareth.

It was the aim of your pontificate to restore all things in Christ. Pray that Jesus and Mary may reign over us. Help each one of us to obey God's holy Laws and to love God and our neighbor sincerely, as you did. Preserve us and our home from all misfortunes, especially from sin. Grant that we may ever be resigned to God's holy will in any cross or sorrow which He may permit to come to us.

Saint Pius, our loving Father, through your prayers obtain for us the grace to live in perfect charity and peace. May every one of us deserve by a holy life the comfort of God's holy Sacraments at the hour of death so that we may be reunited as a family in heaven. Amen.

---

O Lord, we pray you to visit this home and drive far from it all snares of the enemy. Let Your holy Angels dwell in it to preserve us in peace; and let Your blessing be always upon us. Through Christ our Lord. Amen.

5 years. (62)\*

## For an Increase of Frequent Communion

(According to the ideal of Saint Pius X)

Sweetest Jesus, You came into the world to give all souls the life of Your grace and to preserve and nourish it in them. You wanted to be at the same time the daily cure of their daily infirmities and their daily nourishment. We humbly beg of You, by Your Heart all on fire with love for us, to pour forth upon them all Your Divine Spirit so that those who are unhappily in mortal sin may turn to You and regain the life of grace which they have lost, and those who, through Your grace are already living this divine life, may approach Your holy table daily, if they can, and there receive the remedy for their daily venial sins by means of daily Communion, and each day foster within themselves the life of grace. Being thus ever more and more purified, may they at last reach that eternal life which is happiness with You. Amen.

500 days. (163)

### Litany in honor of Saint Pius X

(For private use)

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Mary, Mother of God, pray for us.

Saint Pius, pray for us.

Eager for holiness of life,



Childlike in humility and simplicity,  
Heroic in self-sacrifice,  
Fervently devoted to the Mass,  
Model of the interior life,  
Loyal disciple of the Divine Master,  
Loving child of Our Lady,  
Master of Theology and the Scriptures,  
Gifted with sacred eloquence,  
Patron of priests and seminarians,  
Christ-like lover of souls,  
Ideal of the priestly life,  
Lover of children,  
Support of family life,  
Beloved of the people,  
Tireless in works of charity,  
Gentle friend of the poor,  
Compassionate toward those in need,  
Tender toward those in suffering,  
Healer of the sick,  
Zealous to restore all things in Christ,  
Apostle of Frequent Communion,  
Pope of the Eucharist, .  
Devoted to the spiritual and social  
    welfare of mankind,  
Pope of Catholic Action,  
Martyr of peace,  
Apostolic promoter of religious instruction,  
Illustrious Head of the Church of Christ,  
Fearless defender of God's truth,  
Servant of the servants of God,  
Wise Shepherd of the flock of Christ,  
That we may learn to know and love  
    Christ our Savior,  
That we may be protected from sin and  
    the spirit of the world,  
That we may ever follow the teaching  
    and example of your life,  
That we may love Holy Mass as the  
    center of our holy religion,

That we may receive Holy Communion  
frequently for the sanctification of  
of our souls,  
That we may be devoted children of  
the Church,  
That we may be zealous in spreading the  
Catholic Truth,  
That we may be preserved from the  
horrors of war,  
That nations may be restored to true  
brotherhood with justice and  
freedom for all,  
That the Church may enjoy true peace  
and security for the glory of God  
and the salvation of souls.  
Lamb of God, who takest away the sins  
of the world, *spare us, O Lord.*  
Lamb of God, who takest away the sins  
of the world, *graciously hear us,*  
*O Lord.*  
Lamb of God, who takest away the sins  
of the world, *have mercy on us.*  
V. Pray for us, Saint Pius.  
R. That we may be made worthy of  
the promises of Christ.

### Let Us Pray

O God, Who raised up blessed Pius X  
to be the Chief Shepherd of Thy flock and  
specially endowed him with devotion to  
the Holy Eucharist, zeal for Thy divine  
truths, and love of Thy liturgy, grant, we  
beseech Thee, that we who venerate his  
memory on earth, may enjoy his power-  
ful intercession in heaven. Through  
Christ our Lord. Amen.



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